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THE LIBERATOR.

Vol. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 19.

BOSTON, MASSACHUSETTS.]

THE LIBERATOR
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THE LIBERATOR.

"There is not in "the oracles of God," a do-
ctrinal principle, a divine precept, a pertinent example, an
illustrative type, an appalling denunciation, a consola-
tory promise, a historical fact, or a prophetic testi-
mony, which does not either directly or indirectly con-
cern American slavery."—REV. GEORGE BOURNE.

From the Genius of Universal Emancipation.

WILBERFORCE SETTLEMENT.

The Editor of the Genius of Universal Emancipa-

tion recently visited this interesting settlement of

colored people, in the province of Upper Canada.

The sole object in doing this was to obtain correct

information respecting the situation, climate, soil,

the present prospects of the settlers, &c. &c., with

the view of publishing an accurate statement thereof,

extensively as possible, for the benefit of that op-
posed and persecuted race in the United States.

be published. This Journal will shortly be inserted

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have others do to us. Observe—all men, without respect of persons—no exception from fulfilling the law on account of color.

Now when you can make us believe that you are willing to change conditions with your slaves, we will admit that you act consistently;—and though I doubt not that some of you will object, and say that none fulfil this law, and therefore you will say, ‘Physician, heal thyself’—to say it were possible to fulfil this great command, may seem to carnal men impossible; yet with God, who has promised his holy Spirit to those who ask it, *it is possible*. God’s children do not covet their neighbors’ goods, nor their sweat or labor, but endeavor to be content with what He sees meet to dispense to them. Now the Scripture warns us to beware lest any man spoil us through philosophy and vain deceit, after the rudiments of this world, and not after Christ. The sophistical reasoning of the worldly wise man, to justify himself in unrighteousness, is like the Man of Sin, and son of perdition, of whom the Apostle Paul warned the Thessalonians, (2d epistle, 2d chapter) to beware—that opposeth and exalteth himself above all that is called God or that is worshipped, so that he is God, sitteth in the temple of God, shewing himself that he is God. But God will reveal and destroy this spirit in his children by the brightness of his coming, even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness. But thanks be to God, that he hath given his Son as a light to discover and consume this evil spirit in his children, whom he hath caused to give righteously and hate iniquity.

We read that the wisdom of this world is foolishness with God; and as it is not in man that walketh to direct his steps, therefore let us trust in God, and obey his commands, which say—do justly, love mercy, and lean not to thine own understanding, as the Jews of old did—like our slaves, who perhaps may say, if we obey the Lord and do justly, we must free our slaves, and then they will rise *en masse* and kill us all. Thus the wisdom of the Jews lead them to conclude if they let Christ alone, his peaceful doctrines would prevail, and the Romans would come and take away their place and nation. They followed not the counsel of Him who taught the doctrine of peace, love and equity, but their own carnal wisdom; and where did it land but in the destruction of their city and nation? Jesus Christ upbraided his unbelieving disciples for their want of faith, with—O! fools, and slow of heart to believe all the prophets have written concerning me. And might it not with equal propriety be said to the advocates of war and slavery, who are pleading for a disobedience to Christ’s command, to do justly and love mercy, and this against such a host of evidence for the practicability, safety and policy of the measure?

1st. Did not King Charles, 2nd, tell William Penn when about to settle his colony in Pennsylvania, (in substance,) that if he trusted in the Lord, instead of being well armed with guns and swords, that the Indians in two hours would have him in their war kettles? But Penn renounced the king’s worldly wisdom, and trusted in his God, and was not confounded: and what state flourished better, or enjoyed more peace and happiness?

2nd. At the end of the revolutionary war, were there not 1500 hundred slaves who had joined the British standard, landed at Nova Scotia, and *freed en masse*? and though trained to scenes of blood, yet I learn not a criminal case occurred amongst them, and perhaps not a pauper.

3d. Were not hundreds also in the last war (received into the British service with a promise of liberty at the close of the war) landed on the island of Trinidad, and did they not behave orderly? Was there a murderer, a thief, or a pauper amongst them? I think not, but understand they were industrious. I mention a few of the many instances which have occurred to shew the safety of freeing the slaves.

Now let the advocates of slavery shew a case where the slaves have been set free in a body, and have proved ungrateful, and have cut their masters’ throats.

Appomattox says, (and so far we will give him credit) ‘I do not say that our abolition presses are wilfully incendiary,’ and states that he has no resentment against the editors; and although I think that the perversion of his talents, in pleading for the continuance of slavery, goes far in strengthening the hands of evil doers—in chaining and riveting the fetters upon the poor and unfortunate objects of our compassion—yet I hope and believe there are but few, if any, of my brother advocates for the immediate abolition of slavery, who would wish to harm him or any of the slaveholders in person, or any property justly belonging to them; and could I think that they did secretly or openly intend to instigate the slaves to rise, and with sword in hand assert their rights, no writing of mine should ever appear in their papers, which I thought would strengthen them in such an undertaking. Yet the fear of slander and persecution, I hope, may never deter me, nor any of the advocates of immediate emancipation, from attending to what shall appear to be our duty.

S. B.

For the Liberator.

AFRICAN COLONIZATION.

TO REV. ISAAC ORR. LETTER IV.

‘Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.’—JESUS CHRIST.

SIR.—You say that the colored people are a race of men, degrading the United States; yet they are to *improve* the natives of Africa by introducing civilization into that neglected portion of our Globe. This is strange logic! What! introduce a people totally depraved among unoffending savages, for the purpose of instructing them? Methinks any rational man would be fearful lest they should render them worse, instead of better than they are now. But Colonizationists are *blind*, when they wish to be so? You know, Sir, that the civilized Europeans, who first settled this country, treated the Indians in such a manner as nearly to produce an extinction of the race. They robbed them of their lands; they in-

duced among them vices, without the counteracting effects of civilization. Under the mask of friendship, they cheated them out of their possessions, thereby rendering them destitute; they persecuted them because they resented injuries; and finally overpowered and reduced them in numbers till they became nearly extinct. What guaranty is there, that those who are to civilize Africa (if they are as degraded as you represent them to be) will not impose upon the natives? No unprejudiced man would hesitate to pronounce such inconsistency unworthy of those who preserve it.

Do you say that the settlers of Liberia are to be educated, and are thus to impart education to the surrounding savages?

There are serious objections to this plan—objections that cannot be obviated, very easily. Who are they to be, who are to educate the Liberians?

Is the erudite Editor of the Liberia Herald, a specimen of those who are to act as *teachers*? Why is Africa chosen as the place for the education of these colored persons? It seems rather singular that the most uncivilized spot on the globe should be singled out for the purpose of educating inhabitants of the United States. I should consider America, advanced as it is in every thing calculated to improve and instruct its own citizens, the best place for the instruction of those whom you have stigmatized, and accused of being below the level of brutes.

Or, if you are too prejudiced to admit of the possibility of there being a change in the minds of the community with respect to the colored people, I should prefer England, where there is no prejudice against the black man, to the wild deserts of Africa, for the education of those who, you say, are to civilize that country. But no!

no other part of the world is fit for the education of the *degraded* colored Americans, save Africa—uncivilized Africa! There, among all the disadvantages which are caused by the rude state of nature; without any of the refinements which tend to render the task of instruction an easy and a pleasing one; there the colored man is to attain that education which is to fit him for the arduous and difficult enterprise of instructing the untutored savage in the arts of civilized life! How supremely absurd is the idea! Besides, will it require *two millions* of people to educate the savages who inhabit the western coast of Africa? Would not a number of educated Missionaries answer as well for the work of instruction, as those who are to be educated?

I approve of the objects of the Colonization Society so far as they may tend to civilize Africa. As a Missionary station, Liberia presents every encouragement to hope that it will be one of the means of accomplishing the great task of carrying the light of truth into the vast and benighted continent of Africa. But it is absolutely nonsensical to talk of the expatriation of our colored brethren as the only or best means of accomplishing this object. With as much propriety might we project a scheme for the exportation of all our North American Indians to the South Sea Islands, for the purpose of civilizing their inhabitants. Instead of simply establishing Missionary stations, it were better (if Colonization be reasonable) to send two millions of uneducated people to every station, there to be educated, for the purpose of instructing the savages! This is what I call civilization by steam! Soon may the Colonization scheme prove to be the

‘baseless fabric of a vision’—

and ‘leave not a wreck behind!’

Every day’s experience convinces me the more fully that the reasons which actuate the Colonizationists in their endeavors to send away the free colored people, are unjust and insufficient. Prejudice and policy combined have overthrown the natural sense of justice in the breasts of the members of the Colonization Society.

I have before me, the *Memorial* of certain Colonizationists in this city, praying the Legislature of the State of New-York to sanction the objects of the Colonization Society by appropriating money for the purposes of the said Society. I will transcribe a paragraph for the edification of our readers, it being a corroboration of what I have stated above. In speaking of the disadvantages which would accrue from the removal of the colored people to any other land but Africa, they say, ‘If it be to the West Indies, to Texas, to Canada, then how strong and various the objections to building up, in the vicinity of our own nation, a mighty empire, from a race of men [*if*] so unlike ourselves. (!!) But if the removal be to Africa, then it is to a [*if*] happy distance (!!) and to their father land!’ Oh! how benevolent! Good honest hearted Colonizationists, how much the colored people owe to your disinterested exertions in their behalf! The good people of the State of New-York have approved of your crafty design!

‘Weak men, who swayed by vulgar prejudice Can swallow every tale by malice whispered’!

The recent enactments of the Legislature of Maryland prohibiting the introduction of any free colored persons, and abridging the liberties of those resident in that state, afford us startling evidence of the influence of the Colonization Society. I said in my last letter, that the Colonization Society used *indirect* force in their endeavors to promote their objects. The late report of the Rev. Mr. Gurley, which sanctions, and rejoices

over the proceedings of Maryland, furnishes me with undeniable evidence of the truth of my position. To see the unfortunate black man rising from the dust, and aiming to attain education and refinement, is a scene too horrid for tender-hearted *benevolent* Colonizationists to behold. The groans and tears of two millions of enslaved human beings do not convince Colonizationists of the injustice of their scheme, because they are *prejudiced*. For, surely, the plan of the Colonization Society is calculated to increase the value of slave labor, as has been already shown. In conclusion, Sir, I would exhort you to cease to advocate Colonizationism, by the love which you bear to the great founder of Christianity—by your natural sense of justice—by the happiness of our colored population—by ‘pure and undefiled religion’—by the foul crime of slavery—by the extremely pernicious influence of the Colonization Society, and by the great character of our rights which declares that ‘all men are created free and equal.’

In my next, I purpose to prove that the colored people are not naturally inferior to the whites, and that they are capable of improvement in *this country*.

In future numbers, a few of the pretexts which Colonizationists have urged as excuses for their conduct, will be discussed.

GARDNER JONES.

New-York, May 1st, 1832.

For the Liberator.

EFFECTS OF THE LIBERATOR.

MR. EDITOR.—The copy of your paper that I requested you to send to W—, N. H. is doing good. Anterior to that period, the Liberator had not been seen in that place. The criminal silence of almost all other public journals had kept the people ignorant with regard to the true condition of the suffering slave; and, worse than that, they have either not informed their readers that such a paper as yours exists, or mentioned the fact only to prejudice the public mind against it by representing it as of a dangerous character, and you a madman. Most sincerely do I wish that the world was filled with such madmen as yourself! Oppression would cease, and the rights of all men be restored. No more would you see the whip of the *patriot*, (if so he may be called,) who risked his life amidst the thundering cannone and their whistling messengers of death to assert his inalienable rights, applied to the lacerated bodies of the slaves; nor the professed follower of Christ hastening from church on the Sabbath, lest some of his hapless victims should be learning to read, or met together to ask the Avenger of blood to break their galling fetters. No—the slaves would be set free and educated: and, instead of becoming poor, lazy, idle thieves and plunderers, (as their enemies would have it,) they would become industrious and intelligent members of society.

* But no—there is an impassable barrier which must forever prevent their rising to respectability in this country! is the cry of the enemies of the people of color. And I dare say many a female slave has earnestly wished there was a barrier against amalgamation, when debased by the last of a miserable, petty tyrant. But if we should admit the position, is it therefore right to keep the slaves in bondage? By no means. But this barrier does not exist: white men and black men can flourish together, if the sinful prejudice created by trampling the law of justice under foot, and robbing our benighted fellow creatures of their liberty, should be overcome. And will philanthropists or christians cherish such a baseless prejudice? Not long, I hope.

I have travelled through all the southern States; and I think it would be difficult to tell by the complexion, who were free and who not; for some of those who were called negroes were whiter than those who were reputed white, and with straight hair too.

But I meant to say but a few words, and these about your paper. The gentleman, who has received the Liberator, writes that he is almost enthusiastic in the cause of abolition since learning the condition of the oppressed slaves, and if he had millions of money, he would freely give it all to procure their liberation. He says he will use his utmost efforts to extend the circulation of your interesting journal. Wherever it is read, it produces conviction from which none can get away; and the individuals either maintain a stubborn silence, become converts, or try to smother their conviction by sneering at the tender feelings of us who appreciate, as freemen, the sufferings of the poor fettered slave.

J. R. C.

From the New-Hampshire Observer.

IMMEDIATE ABOLITION. NO. V.

MR. EDITOR.—The question—To whom must the slaves look, and upon whose exertions must they rely, for the recovery of their liberties, and the full restoration of their natural and inalienable rights? is one of vast importance and intense interest. It is one that concerns us, not only as having an intimate relation with our happiness and prosperity as a nation—with the perpetuity of our republican institutions, and the enjoyment of our civil and religious privileges—but it deeply concerns us also as men, interested for the happiness of our fellow-men as christians engaged in extending that kingdom which the Lord Jesus Christ established, and for the extension of which successful efforts can only be made by giving to others as we would that others should do to us. That they cannot look to their masters for ample restitution we hold to be self-evident; for, so long as the possession of wealth, power and influence is the first and prevailing desire of the heart of man, so long will he use every means, of which public opinion will approve, to make them his own.

The aristocratic planter finds that from his slaves he receives wealth, power and influence, and he will sooner risk the salvation of his soul, than consent to their emancipation. To the Legislatures of the slaveholding States they cannot look for the recovery of their liberties, for to those most interested in the continuance of this system, are committed the representation of the people.

Neither from Congress can they hope for attention or redress. So long as the ignorant slave is rendered subservient to the purposes of his ambitious master, and is compelled to become a constituent of that man, whose declared purpose it is to rivet still stronger the chains that confine him in bondage, no hope can be indulged that he will there find assistance.

To one other place he can turn his eyes, and hope—yes, *hope* to behold a friend. To New-England, where brightly burns the fire of liberty, where dwell the descendants of the patriots—and the spirit too that animated the patriots—of seventy-six, where the rights of men are regarded as sacred, and as paramount to every selfish consideration, and where *tyranny*, and *oppression*, and *slavery* can never exist, does he look for succor in his wretched situation.

And will New England deafen her ear to the cries, and hearken her heart to the sufferings of the slave?—Shall it be inscribed on the page of her history, that millions were put their lives in a cruel bondage merely because New-England refused to lift her voice in favor of suffering humanity? It cannot be. That land where are

‘The sepulchres of mighty dead,

Who sleep on Glory’s brightest bed,

A fearless host,’

will still remain true to the principles for which she once so nobly contended. Those principles, which have given her a name through all the earth, as the birth-place of the ‘generous and the brave’—as the

‘Shelter of the free,’

The home—the port of Liberty,’

will not be deliberately and coldly abandoned. To the inhabitants of New-England do the friends of emancipation, in all parts of the world, look for a vigorous and decided movement in this eventful crisis. And particularly, upon the christians of New-England, are the eyes of the philanthropists and patriots of other countries turned to see what they will act, in this interesting drama.

I know not how it is, but upon this subject in many parts of our State, there exists among christians a dreadful, chilling apathy. Hardly a thought is turned, a prayer offered, or an effort made, in behalf of fifty thousand souls, that each year, as it passes, carries down to eternal death. It is a dreadful thought; but, dreadful as it is, christians are still at ease, and Satan rejoices over the vast multitude that yearly people the world of woe. In view of this solemn truth, I would call upon every philanthropist, patriot, and christian, to unite together their earnest endeavors to aid on the glorious cause of emancipation. It is the cause of truth—of benevolence—of piety—and it will prevail.

Respectfully, S. S.

SLAVERY RECORD.



LOOK AT THIS!

Somebody has forwarded to us a copy of the Georgia Journal, printed at Milledgeville, in which we find Judge Thacher’s presumptuous and anomalous Charge to the Grand Jury in this city, respecting incendiary publications, accompanied by the following unfortunate panegyric:

‘It is with no common feeling of approbation and of pleasure, that we copy from a northern paper the following extract of a late excellent charge of Judge Thacher to a grand Jury in Boston.—Such doctrines will stand the test of all time; and in extending their circulation, we believe we are rendering an essential service to the country.’

How flattering is the praise of men-stealers, and how highly it is merited in the present instance! Verily, this is ‘confirmation strong’ of the soundness of Judge Thacher’s opinions, and must hasten an indictment from the Grand Jury.

In the same number of the Georgia Journal, we find the following—cattle?—no, HUMAN BEINGS, advertised to be sold at public auction, having been levied on by the sheriff as the PROPERTY of certain individuals, ‘to satisfy a fi. fa.’ in favor of certain creditors. The ruinous tendency of slavery is visibly manifested in this revolting exhibition. New England mothers! think of an infant, only FOUR WEEKS old, and another eighteen months old, seized for debt, and sold to the highest bidder!!! O, certainly, we ought to abolish a system, which permits this horrible violence, by a very slow process!

One negro woman, by the name of Sylvia, about 33 years of age.

Three negroes, to wit—Jim about 40 years old, Peter about 15 years old, and Jacob about 14 years old.

Three negroes, viz.—Jude 15, Creed 12, and Delphi 10 years old.

One negro man named Dick.

One negro man named Lewis, 22 years old.

One negro man by the name of Roger.

One negro woman by the name of Betty.

Two negroes, Tab a woman, and Tabitha a girl.

Two negroes, viz.—Cato a man, and Rhoda a girl.

One negro girl by the name of Sophia, about 11 years of age.

One negro girl by the name of Kizzy, about 9 years of age.

A negro man by the name of Milledge, about 22 years of age.

A negro man by the name of Nathan, about 30 years of age.

One negro man named Jack, about 34 years old.

One negro man by the name of David.

One negro man about 40 years of age.

Four negroes, to wit—Sam a boy about 12 or 14 years old, Sarah a girl 8 years old, Nancy a girl 10 years old, and Matilda a girl 2 years old.

Sooke a woman about 3

JUVENILE DEPARTMENT.



For the Liberator.

AUNT MARGERY'S TALK WITH THE YOUNG FOLKS.

FOURTH EVENING.

I am glad an evening has come at last, when there is nobody here; and Catharine. I believe it is almost a week, aunt, since you told us any thing about the slaves.

I was to tell you, I believe, about the manufacture of sugar, said her aunt.

Catharine. Yes; you told us about making maple sugar, on the last evening you talked to us.

Aunt M. The manufacture of sugar from the cane, is a work of much more time and labor than from the maple tree. In the West India Islands, the plough is seldom used in cultivating the ground.

Slaves being employed there to work instead of horses, whenever they can do so, the ground is prepared with the hoe for planting the canes, which, as it is often baked very hard, is exceedingly laborious employment.

But it is not only strong men who are obliged to do this work, but women, old as well as young, and children, as soon as they are able to manage a hoe. In the morning, about half an hour before daylight, the slaves are summoned to their work by the loud cracking of the driver's whip, and they must immediately get up and go to the field, or they will be beaten. When they arrive there, they are placed in a straight line, and obliged to move altogether, that the rows of holes in which the canes are planted, may not be crooked.

The drivers walk behind them with their whips, and drive them forward in the same manner that our farmers do their horses and oxen. The sun is extremely hot, and those who are weak often find it very difficult to keep up with the others, but they dare not move slower, or stop a moment to rest themselves, or they are immediately whipped; so that those who are the least able to bear it, suffer most, and have to work the hardest. A half an hour is allowed them for breakfast time, and two hours for dinner; but after sunset, when their day's work in the field is done, they are frequently obliged to gather a large bundle of grass for their master's cattle, before they can go to their huts and rest themselves. When they have done any thing to displease the overseer, they are frequently severely punished after the work of the day is completed, or before it has commenced; but though they should be flogged till the skin is torn off their backs, they are still forced to work. Mr Cooper says that he and his wife one morning saw from their window three or four old women go into the field too late. They knew they were to be whipped, and as soon as they came up threw themselves on the ground to receive the lashes. Some of them received four, others six lashes.

Poor old women! sighed Catharine; I think it bad enough for them to have to work so, without being whipped.

You would not like to have to work that way, would you, aunt Margery? said George;—and they don't get paid any thing for it either; but I won't have poor old women to make sugar for me any more.

Aunt M. I hope you will not, dear boy. But I have not yet told you of nearly all the work that is to be done before the sugar is completed. As soon as the canes are ripe, the business commences of carrying them to the mill, grinding them, pressing out the juice and boiling it. All this is the work of the slaves, and during the time they are engaged in it, which is four or five months in the year, they are obliged to work half the night, or the whole of every other night, as well as all the day. They quit work on Saturday about midnight, and commence again on Sunday evening. But even on Sunday they have no time to rest, for in the crop season, that is all the time they have to do any thing for themselves; and the women then have to wash their clothes, and do all that is necessary to be done in their families, and the men to cultivate their provision grounds, bring home a supply of vegetables for the ensuing week, and perhaps walk five or six miles to market.

But do they have market on Sunday?

Aunt M. Yes, my dear. The Sabbath is the usual day for the slaves to hold their market.

Then if they have no time to rest, and no time to learn any thing, I do not wonder that they are sometimes wicked, and that they seem to have as little sense as some people say they have. I don't see how any thing better can be expected from them.

Aunt M. Nor I either, my dear. The hard work that the slaves have to do would be very trifling, if that was the work of slavery; but it is the cruel manner in which they are often treated, the injustice of compelling them to labor without wages, the wickedness of buying and selling them, and separating them from their friends, and the great ignorance in which they are kept, that makes slavery very dreadful; and that should make people so careful not to do any thing that will occasion its being continued.

I have something to tell you, aunt;—mother says she does not want to use any more slave produce; and that she will get fresh things whenever she can.

Aunt M. Yes, my dear, she told me so, and I am very glad of it.—But do you know how late it is? listen to the clock; it is quite your bed time.

I did not think it was so late, but I suppose we must go; good night, aunt.

Good night, aunt Margery.

Good night, m. dears.

For the Liberator.

FREE PRODUCE.

In the Liberator No. 15, in Aunt Margery's interesting conversation with the children, she observed that free sugar came from Java or Batavia—(sugar from the East Indies, I believe, is generally free)—but coffee raised on the island of Java, I learn, is generally cultivated by the Malay slaves—prisoners of war.—Those who feel scruples about using the products of slavery would be pleased to have the point settled. There is plenty of free coffee from Africa and St Domingo for sale in New-England.

S. B.

LADIES' DEPARTMENT.

'Am I not a Woman and a Sister?'



For the Liberator.

SLAVERY.

Scene. The Promenade—Lynn Common.

Helen. I understand there is to be a meeting this evening, at Liberty Hall. Do you know what is the object of it?

Ruth. Yes, it is to form an Anti-Slavery Society.

Helen. And what good do people suppose that Anti-Slavery Societies can accomplish? Do the inhabitants of Lynn think that they can free the blacks in South Carolina?

Ruth. I presume not. But they can do much toward accomplishing that object.

Helen. The slaves at the south are regarded as honest property, by the laws of the particular States where they are held in bondage. Any resolutions passed at the north cannot destroy the power of those laws.

Ruth. We know well that such laws exist, and we know as well that they are unjust. The public mind may, however, become so enlightened as finally to repeal those laws. Congress even now possesses the power to liberate the blacks in the District of Columbia, and if they can be persuaded to do so, one important step will be taken toward general emancipation.

Helen. But why do the people of Lynn trouble themselves at all about the blacks? We in New-England, have liberated all our slaves. In that we have manifested our opinion of Slavery; let the southern people profit by it, or suffer the consequences of their neglect.

Ruth. Perhaps I can best answer such a question by another. Why do ministers of religion preach the gospel? They have manifested their opinion by making it their rule of conduct—why do they not leave others to do as they please? Why do teachers endeavor to instruct their scholars—they have learning enough for themselves. Or why do politicians trouble themselves about the sufferings of Greeks or Poland? We are free, and is not that enough? The people of Lynn are members of the national community, and interested in the welfare of all its other members, certainly more than they are in those of foreign nations.

Helen. But the blacks are incapable of civil improvement and self government, even if they are set free.

Ruth. Then the colonization society is taking a great deal of trouble in vain, in founding a community of Blacks at Liberia, which, after its establishment, will not be capable of governing itself.

Helen. But the case will be different there. Those Blacks will be well taught.

Ruth. Oh, then your argument is crushed by its own weight—for it seems that you admit they may become refined; and that they are capable of good government, they have amply proved by nearly forty years of civil administration at Hayti.

Helen. But it would be very dangerous to let the Blacks go free. The planters would be very likely to be robbed, and perhaps murdered.

Ruth. That is an unwarranted supposition. If Slavery is admitted to be an evil, why hesitate to remove it, lest some uncertain evil should arise. Evil is not the common production of doing good. The Blacks do not seem to be naturally more disposed to crime than other people. We have had several black persons in Lynn, and they have generally been noted as remarkably honest and good citizens, and some of them have been very devoted Christians.

Helen. But who wants to live with a negro?

Ruth. Ah, there is your mountain prejudice. I have no particular predilection for a dark skin rather than for a white, but I cannot help regarding so virulent a prejudice as somewhat absurd. No one is compelled to live with a Black; but many of the most genteel families in New England have black servants, and the people of the south, for whose comfort you so ardently contend, are living among thousands of them, and seem to like the privilege very well.

Helen. If I recollect rightly, our President, in one of his late addresses, remarks, that Providence is undoubtedly pleased with the state of affairs at the south, since he suffers it.

Ruth. Then He must have been pleased with the southampton tragedy, since He suffered that too; as well as the revolution at Hayti. But do you suppose that God is pleased with every thing that He suffers? We read in the Bible, that He bears long with the wicked.

Helen. Well, I am willing that the Blacks should go free. I hope their liberation will soon be accomplished.

Ruth. You cannot wish that consummation more devoutly than I do.

Lynn, April 25, 1832.

To CORRESPONDENTS. 'A. S.' and 'Aquila,' shall appear next week.

BOSTON.

SATURDAY, MAY 12, 1832.

WILBERFORCE SETTLEMENT.

The article on our first page, descriptive of this Settlement in Upper Canada, (from the pen of our indefatigable and inquisitive friend Lundy,) cannot fail to interest our colored readers, and even to attract the attention of others. We are gratified to learn that this little colony begins to assume a permanent and flourishing aspect. Providence has evidently made it a refuge for the free people of color from the persecutions of men-stealers and colonists. May it be nourished by the sympathies and charities of the friends of humanity!

S. B.

GENERAL CONVENTION OF COLORED DELEGATES.

BRETHREN AND FELLOW CITIZENS:

The Conventional Board established at Philadelphia, pursuant to the power vested in them by the last Annual Convention, respectfully beg leave thus early to inform their brethren that the next Annual Convention will be held in the City of Philadelphia, on the FIRST MONDAY IN JUNE NEXT; and as measures are about being taken (in many states in the Union) which will have a direct tendency to the removal of a large portion of the Free Colored population, it is desirable that a permanent purchase of Land in Upper Canada, be made as early as possible, in order that the exile from their native soil may have an asylum from persecution, as unmerited as it is unaccustomed. And for the information of all concerned, the following extract from the minutes of the last Convention is re-published, viz:

That each Society in the United States, (organized by the recommendation of this Convention,) be authorized to send delegates, not exceeding five in number, to represent them in the General Convention, to be held as aforesaid; and that in places where it is not practicable at present to form societies, the people shall have the same privilege, provided they contribute to the maintenance of the objects of the Convention.

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That the Board would earnestly request of their brethren to properly consider the utility of thus annually assembling ourselves together, as one fraught with interest, and of vital importance to the Free Colored population in this republic.

The attendance of the philanthropists of any nation, would be highly acceptable to the Board.

Respectfully,

JUNIUS C. MORRELL,

Corresponding Secretary.

Philadelphia, April 2, 1832.

DEBATE ON SLAVERY IN VIRGINIA.

I sincerely hope that the work you are about publishing may be the means of exposing, in full, the exact views of the Colonization Society towards the people of color. Such a work is very desirable at present, when the Society is making so many converts, and its influence extending like a torrent, carrying with it not only a host of avowed enemies, and many declared well-wishers, but I am afraid some real friends who are deceived by its specious pretences. If sometimes the weight, numbers and unbounded influence of the colonizationists make us almost despair, viewing ourselves as mere pebbles, opposing the course of a mighty torrent over which it rushes unheeding by; yet, on the other hand, the recollection that *ours* is the cause of justice—and though feeble, despised, and the victims of a cruel prejudice, we are not overlooked by *Him* who suffers not a sparrow to fall without his notice—it is then I feel that, although our efforts are hardly visible to those around us, many of whom think our opposition vain and useless, yet we may steadily, though perhaps slowly, raise our barrier against this encroaching torrent of Colonization, and before it is too late, check its course.

SOUTHERN BILLINGS-GATE. The editor of the Castleton (Vt.) Statesman having some time since inserted in his columns some strictures upon the conduct of southern oppressors, has received several anonymous letters from an individual in South Carolina, which are charged with indecency, passion and abuse. Mr M'Collam treats their wretched author, very properly, with ridicule and contempt.

For the Liberator.

EDUCATION. NO. II.

A rational, intelligent and immortal mind is born, possessing certain elementary principles, which, as they come from God, must have been designed for improvement in true wisdom, virtue and holiness. Education, in the broad sense of the term, beginning with the commencement of life, and ending only with its termination, develops the power and directs the action of those elements. It is the office of education to determine whether the instinctive principle of imitation (the most powerful of all the native elements of the human mind) shall copy in its development a life of virtue and holiness, or one of vice and wickedness; whether the love of acquisition shall be directed to things temporal, or to things eternal; whether the love of honor shall be satisfied with the praise of men, or shall seek the praise of God; whether the love of action and excitement shall rest upon scenes of wickedness, such as blood and slaughter, or shall soar to a contemplation of those sublime glories, that shall be more fully revealed in the kingdom of Heaven.

Thus the elementary principles of the human mind are capable of being directed in courses diametrically opposed to each other.

Let all the example, and all the precept, which are brought into action, in forming the character of an individual, be on the side of truth and virtue; and the laws of nature must be reversed in that individual, before he can become a very bad man.

I do not suppose that there is any inherent holiness in human nature; but I do suppose that a manifestation of the spirit of Divine Grace is given to every individual to profit withal; and I do suppose that every rational being has a natural ability to accept and improve this divine gift—and that, with this powerful helper, the only thing necessary on our part, to insure a life of holiness and eternal salvation, is a disposition of mind and constitution of character, which shall incline our hearts to a cordial and active compliance with all the requisitions of God's holy spirit. And I do moreover suppose that the disposition of the mind, and the constitution of the character, are, as a general rule, the result of education.

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If these things are so, let those who are engaged in the important service of forming the character, for time and for eternity, of multitudes of little children, deeply consider the great responsibility of their calling.

ROLAND.

The interesting Letter to President Humphrey, which is inserted on our last page, was written by one of the editors of the Centreville (Indiana) Times, from which paper we copied it.

Counterfeit Bills, of the State Bank, of this City, are in circulation—principally of the denomination of \$3. The paper is thicker than the genuine, the signatures of the President and Cashier are heavier than the original, and the engraving badly executed. The Bills are, however, sufficiently well printed to deceive the unwary.

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LITERARY.

TO A CLERGYMAN, ON THE DEATH OF HIS LADY.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.
Where Contemplation finds her sacred spring,
Where heavenly Music makes the arches ring,
Where Virtue reigns unsullied and divine,
Where Wisdom throned, and all the Graces shine,
There sits thy spouse amidst the radiant throng,
While praise eternal warbles from her tongue:
There choirs angelic shout her welcome round,
With perfect bliss and peerless glory crowned.
While thy dear mate, to flesh no more confined,
Exults a blest, an heaven-ascended mind,
Say, in thy breast shall floods of sorrow rise?
Say, shall its torrents overwhelm thine eyes?
Amid the seats of heaven place is free,
And angels open their bright ranks for thee;
For thee they wait; and, with expectant eye,
Thy spouse leans downward from the empyreal sky:
'O come away!' her longing spirit cries,
'And share with me the raptures of the skies.
Our bliss divine to mortals is unknown;
Immortal life and glory are our own.
There, too, may the dear pledges of our love
Arrive, and taste with us the joys above;
Atum the harp to more than mortal lays,
And join with us the tribute of their praise
To Him, who died stern justice to atone,
And make eternal glory all our own.
He in his death slew ours, and, as he rose,
He crushed the dire dominion of our foes:
Vain were their hopes to put the God to flight,
Chain us to hell, and bar the gates of light.
She spoke, and turned from mortal scenes her eyes,
Which beamed celestial radiance o'er the skies.
Then thou, dear man, no more with grief retire;
Let grief no longer damp devotion's fire;
But rise sublime; to equal bliss aspire:
Thy sighs no more be wafted by the wind;
No more complain, but to Heaven resigned.
'T was thine! 't unfold the oracles divine;
To soothe our woes the task was also thine.
Now sorrow is incumbent on the heart,
Permit the Muse a cordial to impart:
Who can to thee their tend'rest aid refuse?
To dry thy tears how longs the heavenly Muse!

[From the Vermont Telegraph.]

THE MISSIONARY.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
'GO TEACH ALL NATIONS,' from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design,
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not, if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done.—
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last
In unattended agony beneath
The cocoa's shade, or lie my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven,
If one that bath so deeply, darkly sinn'd,
If one whom ruin and revolt have held
With such a fearful grasp, if one for whom
Satan bath struggled as he bath for me,
Should ever reach that blessed shore, O how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

THE SHIP IS READY.

BY MISS H. F. GOULD.
Fare thee well! the ship is ready,
And the breeze is fresh and steady.
Hands are fast the anchor weighing;
High in air the streamer's playing.
Spread the sails—the waves are swelling
Proudly round thy buoyant dwelling.
Fare thee well! and when at sea,
Think of those who sigh for thee.

When from land and home receding,
And from hearts that ache to bleeding,
Think of those behind, who love thee,
While the sun is bright above thee!
Then, as down the ocean glancing,
With the waves his rays are dancing,
Think how long the nights will be
To the eyes that weep for thee.

When the lonely night-watch keeping,
All below thee still and sleeping—
As the needle points the quarter
O'er the wide and trackless water,
Let thy eyes ever find thee
Mindful of the friends behind thee!
Let thy bosom's magnet be
Turned to those, who wake for thee!

When, with slow and gentle motion,
Heaves the bosom of the ocean—
While in peace thy bark is riding,
And the silver moon is gliding
O'er the sky with tranquil splendor,
Where the shining hosts attend her;
Let the brightest visions be
Country, home and friends, to thee!

When the tempest hovers o'er thee,
Danger, wreck, and death before thee,
While the sword of fire is gleaming,
Wild the winds, the torrent streaming,
Then, a pious suppliant bending,
Let thy thoughts to heaven ascending
Reach the mercy seat, to be
Met by prayers that rise for thee!

Love reckons hours for months, and days for years;
And every little absence is an age.

MISCELLANEOUS.

LETTER TO PRESIDENT HUMPHREY.
GREENSBORO', (Alabama,) 1829.

RESPECTED PRESIDENT.

It is a warm and sultry day. The poultry pant in the shade, and the leaves wither on the vine. We do not, in this latitude, it will be recollected, breathe the mountain air of New-England, nor drink the water of her valleys. Every thing about us puts on a dispiriting aspect, and, I believe, had I not your favor before me, I should at this moment be incapable of even writing this letter.

I may be partial to the scenery of my childhood, and to the college of my education; but Amherst, it will be confessed, has much in its favor. It is located in the midst of a pious and rational community, where it can be always furnished with materials in abundance, and where, perhaps, its present prosperity is no more the joy of thousands, than it is the witness of their prayers. New England is every where admired for her scenery, and, I have thought, if there is any thing in physical advantage, he is not the least happy, who can bathe in the Connecticut and wander on Mount Tom.

I have, for a few moments, been comparing the North with the South, and contemplating some of the causes, which, it seems to me, go to produce the great difference of character between their respective inhabitants.

Nature, in New-England, has thrown the earth up into mountains and dashed the waters down the cascade; but here she has spread out the one in a perpetual plain, and rolled on the other in uniform and sluggish channels. There she bids the seasons vary with a voice, and gives all the degrees of heat and cold from zero to ninety-six; here she makes them succeed each other in a train of endless monotony, with very little change in vegetation, or variation of temperature. There the body acquires a Russian hardihood from the very element it breathes in, and the mind is elicited and expanded from the influence of surrounding objects;—but here the flesh relaxes and decays, and 'fancy sickens and genius dies.'

Climate and scenery have their influence, but slavery, more than any other consideration, makes the North and the South to differ.

It is indeed difficult for me to say any thing new of an old topic, especially, to one of superior acquirements and observation; but perhaps I may be allowed to remark, that the great mass of people in N. E. know little of the consequences and less of the policy of this domestic despotism. They contemplate its greatest evils under the forms of cruelty and domination, without once adverting to the early interchange of habit and reciprocity of feeling, which obtain between the servant and his master. The child, before it can totle on the floor or lisp its wants in language, is turned off to the servants of the kitchen, who commonly treat it with kindness and win its affections by indulgence; adapt its organs to their dialect, and finally, stamp its mind with their image. This low and vulgar intercourse, lamentable as it may seem, will inevitably form the great primary school of every slaveholding community, where reason is made to sleep like vegetation in winter, and the grossest images are spread before the fancy; where the heart is hardened with examples of cruelty, and the passions marshalled in the fray of anger; where finally, the mind is divested of every thing that is humane or noble, and prepared to advocate a policy, which cannot admit of the least liberal feeling or of one generous sentiment.

It cannot, indeed, be difficult to ascertain the moral and intellectual character of a community formed of materials like these, in whose early education, every thing has been recognized, but the great duties of existence. If there is any thing in the maxims of the casuist, the habite and principles, which have been contracted and inculcated in childhood, must be carried up to operate in the great mass of society: and who does not know that the waters, which gush out at the foot of the Andes, must be rolled in the channel of the Amazon.

In any country, of which it is the policy to encourage idleness and ignorance, wealth, which will afford in these the greatest indulgence, must, inevitably, form the criterion of character, and avarice, the basest element, perhaps, in human nature, must as necessarily become the highest principle of action. This is a hard position, but the present condition of the South demonstrates it to be conclusive as any theorem in Euclid. Now, what plan can be adopted, or what inducement presented, for the development of mind, where it is considered honorable to be idle, and no disgrace to be ignorant? What encouragement can be given for the cultivation of virtue, when every one knows, he is not to be estimated by any considerations of moral or human excellence, but by the number of slaves that cultivate his lands?

It is not within the limits of moral probability, to calculate the evils that will follow in the train of a people, which is drawn to action solely by the love of money, nor will I venture to predict the destiny of America; but I am quite certain that, so far and so long as her slavery obtains, her poets will

not sing upon the banks of her rivers, nor people her groves with ideal inhabitants; her philosophers will not guide her by the maxims of wisdom, nor her orators harangue her in the enterprise of virtue.

The intellectual influence of slavery is bad, but the moral influence is worse. Its policy is repugnant to the religion of the bible. Is it, indeed, to be expected, that he, who holds a class of human beings in legal bondage, and considers it the highest attribute of freedom to lash them with impunity, will, readily, admit the claims of that system, which recognizes the servant and his master on the same ground of equality, and renders all its subjects free indeed?

Will he, who barter human life for money; who buys and sells its pleasures and its pains, who shuts out from the understanding, every ray of light, and, from the soul, every comfort of hope, probably be alarmed by the most awful retributions of christianity, or captivated with her loveliest attributes?—Now, is there not something, like solemn profanity, in the moral aspect of a people, whose very economy repels the dearest doctrines of the religion, they profess to embrace? Every one, perhaps, who has performed a mission very far within the limits of slavery, has not only felt the want of influence from the want of wealth, but has marked the difficulty in recommending a plan of salvation, which proclaims freedom to the captive and rest to the weary, and which fixes no value to the characters of men, for any consideration, except that of moral excellence.

The truth is, the country is entrenched in policy, by which, it seems determined to suffer no distress from the siege of virtue, religion or learning, and I believe, until the slave may be educated or removed, it will not be in much danger. Let America contemplate the enormities of her despotism, and blush at the name she has stamped upon her coin! She tolerates a practice, which paradoxes her liberty and draws upon her the reproach of nations; which attaches to her character, a cruelty and an ignominy, for which she affects to reprobate the Turk and commiserate the Hottentot!

Any one, I believe, at the present juncture, in view of her warring interests and clashing policies, her civil animosities and political prejudices, might, with more reason than enthusiasm, conclude, that the crisis may be formed at no distant period, when America will repent, that she ever closed her hatches upon the African, and forced him from his country and his home; that she placed him in view of the tree of liberty, and forbade him to repose in its shade; that she hammered her iron into manacles, and exacted his labor with the lash. But, will not the pride of the nation be awakened? Will not its noblest energies be excited? Will not the christian and the statesman move together? Is there no hope?—As if I stood far in the east, where the morning breaks, and the day star dims away, I see the rays of moral and intellectual light, emitting, and spreading, and involving this devoted country! May the promised luminary rise in an unclouded horizon, and throw its light and its influence far to the west and to the south, till piety and intelligence occupy the waste places of irreligion and ignorance; till, finally, the fetters of the bondman be broken, and every American be free as the Eagle that adorns our banner!

From the New-York Constellation.
ABOLITION OF CAPITAL PUNISHMENT.

Mr. Stilwell, of this city, has reported in the State Legislature in favor of the total abolition of capital punishment. His reasons are divided into several heads, each of which he sustains by a course of argument. He is opposed to the punishment of death,

First. Because it militates against a Republican form of government.

Second. Because it is against the law of nature.

Third. Because it is unnecessary.

Fourth. Because it is useless as an example.

Fifth. Because its severity makes its infliction uncertain.

Sixth. Because it is not authorized by the laws of God.

Seventh. Because it resembles the *lex talionis*—or law of revenge—and

Eighth. Because it is irreconcilable.

That capital punishment is unnecessary, is not only proved by sound reasoning, but sustained by facts. In the vast dominions of Russia, the punishment of death was abolished by two of the empresses, namely, Elizabeth and Catharine II. And yet it does not appear that murders, robberies and thefts were more numerous in consequence of this humane system. Rome, during the most glorious period of her republic, for two hundred and fifty years abstained from the punishment of death. The Grecian Empress, Maurice, Anastasius and Angelus, did the same. Tuscany, for more than twenty years, followed their example. Yet, during all these periods, history assures us that crimes decreased, and the supremacy of the laws was sustained. During those twenty years in Tuscany, we have it on the authority of the sovereign, that crimes had become very rare; and Franklin assures us that in all that time only five murders were committed; while at Rome, where death is inflicted with great pomp and parade, sixty murders were committed in the short space of three months, in the city and vicinity.

It is not within the limits of moral probability, to calculate the evils that will follow in the train of a people, which is drawn to action solely by the love of money, nor will I venture to predict the destiny of America; but I am quite certain that, so far and so long as her slavery obtains, her poets will

being as one to nine hundred and sixty. The manners, principles, and religion in both are the same.

That capital punishment is useless as an example is sufficiently proved in England, where so many crimes are made punishable with death. While one man is undergoing execution for picking pockets, others will be perpetrating the same crime in the crowd under the gallows. But the very severity of the law renders it worse than useless; the humanity of judges and juries will not allow them to carry it into effect—and the consequence is, that many criminals escape with impunity, who, under a milder code of laws, would be certain of punishment.

Of the utter inefficiency of sanguinary laws to prevent murder, we have several lamentable instances in our own country, where an execution for one murder has been the immediate cause of another. In 1822, John Lechler was executed at Lancaster, Pa. The consequence was, that, on the succeeding evening, twenty eight persons were committed to jail for divers offences, such as *murder*, picking pockets, assault and battery, and so forth. The case of the man, in one of the interior counties of this state, who, after attending the execution of Strang, went home and murdered his neighbor, is well known.

Punishment as a mere matter of revenge, we suppose no legislator, of the present day, will pretend to advocate. And yet they still adhere to the old principle—an eye for an eye, and a tooth for a tooth.

They particularly cling to the following passage of the Old Testament—'Whosoever sheddest man's blood, by man shall his blood be shed.' Franklin, speaking of the influence of this passage upon the minds of persons otherwise enlightened on the subject of punishment, says—'I am disposed to believe, with a late commentator on this text of Scripture, that it is rather a *prediction* than a *law*. The language of it is simple, that such is the folly and depravity of man, that murder in every age shall beget murder.' This interpretation is supported by other similar passages, as—'He that leadeth into captivity shall go into captivity'—'He that taketh up the sword shall fall by the sword'—&c. But the advocates of blood for blood, act inconsistently, when they adhere to a single one of the Levitical laws, and renounce all the rest.

But the irreconcilable nature of capital punishment is sufficient alone to condemn it; especially when we consider the fallibility of human tribunals. Numerous have been the instances of innocent persons having been condemned and executed for murder, the injustice of whose sentence has afterwards come out. How shocking—how sickening, to all just and humane feelings! Had these innocent persons been condemned to imprisonment instead of death; then the injury might have been repaired, on the part of their innocence.

The prejudice in favor of capital punishment, though still strong, we believe is daily giving ground, and must finally yield to the increase of a more enlightened and humane policy. Mr. Stilwell, deserves great credit for his exertions against this last remnant of a sanguinary code; and we hope his efforts for the abolition of capital punishment, may be crowned with the same success as were those in favor of non-imprisonment for debt.

The London Literary Gazette states that it is the intention of a company of merchants at Liverpool, to equip a steamer of 100 tons burthen and other vessels, for a trading voyage up the Niger, and that the merchants have it in contemplation to send a limited number of Moravian missionaries with the expedition, who are to remain in the country.

The expedition will leave Liverpool in May.

ALSO AN ASSORTMENT OF

PERFUMERY AND FANCY GOODS,

Jewelry, Buttons, Bosom Studs, Razor Strops,

Knives, &c. &c., too numerous to particularise. All of which are offered at the very lowest prices for cash.

For Purchasers will do well to call and examine before purchasing, as every article will be sold at a BARGAIN.

BOSTON, VOL. 1, NO. 1, APRIL 21, 1832.

Getting Ready.—Our southern friends are the most tedious of any men living, in the detail preparation to action. For several years past they have been sounding the alarm and giving note of preparation in South Carolina and one or two other States, of which the rest of the Union was warned to be ware. What they are about to do is yet problematical, for thus far they have effected no more than 'beware,' 'prepare!' Now if we are really to be swallowed alive, for supporting the tariff, we wish the gluton would begin his meal. Such continued threatening is a very cruel play upon our fears, and uncourteous, too, for we are always ready, as men should be, without talking eternally about their intentions.—*Buffalo Republican*.

A Colored Preacher.—On Sunday morning Mr. George Preston, a man of color, preached at Salem Chapel, Bond street, and again in the evening. On the latter occasion, the chapel was crowded to excess. He is a minister of a congregation at Nova Scotia, and the object of his visit to this country is to collect subscriptions from benevolent persons to aid in the building of a chapel at his native place. Mr. Preston was born in Virginia, where his parents were slaves, having been stolen from the coast of Africa, and where he purchased his manumission. His manner of delivery is exceedingly pleasing, and in his dissertations he evinces much clearness and perspicuity.—*Brighton Herald*.

The Plague and Cholera in Persia.—According to late accounts from the frontiers of Persia, the plague and cholera had hardly begun to subside in that country. In some provinces those formidable diseases had carried off more than 2-3ds of the population. The province of Ghilan appears to have been among the greatest sufferers. Out of a population of 300,000, only 60,000 men and 44,000 women and children remained. The eggs of the silk worms have been completely destroyed there, and it was calculated that it would take seven years to produce the same quantity of worms as formerly.

Joseph C. L.

Nathan W.

Rufus E. Cut

David Camp

Harvey Kim

Charles Whi

Benjamin Co

Edward John

Edward J. F.

James Antho

John F. McC

Henry E. Be